Proof - Judith Conty. 5/17/70
Read: Tom Harris 6/13/70.

[redacted]

Must Remain in
Transcription Room

M 1702
THE BARN
GROUP I
Tues. Oct. 28, '69

Proofer: find names of questioner's from resume.

MR NYLAND: All we need is a flash of light-ning, and within one second I could see everybody, then it is dark again, and then I have to check my memory to know where everybody sits, and what expression you had on your face, and what your posture was, and then I know what I have to tell you. Wouldn't that be wonderful?

What will we talk about tonight regarding questions that you might have and whatever it is that you want to bring up in connection with Work? And if I don't see your arm go up it's because of - where are my bifocals, anyhow? -Yeah

Barbara Rosen Q: I have a question about something that happened to me tonight. Seems like all kinds of anger and hostilities that I guess I've had in me for a long time seem to be coming up in a very obnoxious form - obnoxious to myself and to everybody around me. And I don't know how much it really bothers me ~~that~~ I - that I've become obnoxious - just - it's a question in my mind now. I don't know

what to do about it. It's almost like it's begun to snowball inside of me,

N: Barbara does this have anything to do with Work?

Q: Or, if you are obnoxious, why wouldn't you be? If you like it, or other people don't like it, or you want to be obnoxious because they don't like it, - but - where's Work? Where is Objectivity? Where is the development of yourself from what you are into something which you hope you might become? Where is the wish for finding out what to do with your obnoxiousness or not? I don't care if you're obnoxious. Why should we even discuss it? I think there are lots of people who are obnoxious in the eyes of others. And you may even be obnoxious in your own eyes. What of it? Obnoxiousness is a term that belongs to the unconscious world. Liking and disliking belongs to the unconscious world. The question even what to do about it belongs to the unconscious world. When I strive for consciousness, and I wish then that something in me is aware of me, and that that I call "I", this "I" does not know about my obnoxiousness. If it did know, it wouldn't care. So it comes to the same thing. Why talk about it? For me the value of that is the same as, "I have a dirty shirt on and I ought to put on a clean one." Because I use then a rule which is established in ordinary life, that it is not nice for a young man or an old man or a gentleman or a not so gentleman to have a dirty collar on a shirt. That's exactly the same thing. Do you know the difference? Okay. Then we let the obnoxiousness go. -Yeah?

Linda Newman Q: I hear in meetings you talking to people about little "I" being present, who is not at ~~present~~, and I feel like I'm on the outside looking in, and I do something and I wonder in what way it related to all that I've heard, because I don't ever get anything like that. And I finally came to

the conclusion today that it's a matter of wish, that I don't have much of a realization of how separate feeling of something higher. And Work is from everything else. And also, that whatever it is that keeps me bound, I like a lot of times. And I want that and I glorify in it in some kind of way. And what it is is wanting something - I wish that I had it - a much stronger wish.

N: Now we get a little bit in contradiction with what you have said before. I think you have to make up your mind what you really want. If you want a stronger wish, what do you wish for? If that is clear, and then if you want to follow out or actually, you might say, give in to that wish, you will discover certain obstacles. And one of the obstacles may be that you like the way you are. If your wish would interfere with the fact that you exist as you are, then you have to make up your mind which is preferable. I think that you still consider too much in thinking about Work, that you have to use a certain kind of a formula. I think at times this becomes overemphasized that A,B,C is the rule and there has to be an "I", and the "I" has to observe, and the observation has to be impartial, and it has to be simultaneous, and only then "I" exists, and is separated from "it". I think these are very good terms to illustrate what is the ultimate aim of a man and to describe for him the state of objectivity. I think it's a very good thing to know, in what direction I want to go, as if I see, because of this kind of a description, a perfectly good picture of how a conscious man ought to be. Something in him as his brain which we will then call consciousness is actually aware of the existence of himself, and the registration of that existence in a conscious man is impartial and it happens at the moment when the man behaves, that that observation is registered. I say, "I can see that as an aim." But when I try to put it in

practice, it doesn't help me very much, ~~and~~ only I determine the direction in which I somehow or other have to go, and I want to take the first step. And it may be a thousand steps before I ever would reach that particular state in which a conscious man exists, and where I, as an unconscious man, would like to go. So immediately the practical application brings me down to earth. And although I say, "I know very well in the direction where I must go," I cannot go as yet because I'm in the first step, already, bound by that what I am, and immediately when I say, "What is this 'I' that I wish to create," as soon as I take that step, my energy and my thoughts and my attention and everything that belongs to me, stays with me in taking the first step, and I have to admit afterwards when I look at it, that I was unconscious and there was very little of even this attempt that I wanted to make. I think one has to remain much more practical about what takes place in a person when he likes to consider the possibility of Working. And that he also has to take into consideration how he approaches that particular problem. Because if I enjoy having an outline, more or less a theoretical one, in intellectual terms, of course I have then a clarity of what is meant by "I". And if I'm not particularly inclined to put certain thoughts even in words, let alone any kind of a feeling I have that I want to use formulations for them, I will go over into something that I believe will lead to the same thing. But I start from the place where I am. And I am emotionally involved in the possibility of further growth. And my first step simply means that I want to create such a condition in which I have at least a semblance of what it would be for me if I could be conscious, or, perhaps, when I say, emotionally, that I could have a conscience. I keep on describing the state of how man should be, hoping that because of that, something

will take place in me that will show me the way how to get there. And the overemphasis on that what is either intellectually discernible or emotionally even can be felt is really of very little help when I want to take the first or the second step. I'm like an ordinary being who starts to think about the consideration of how can I grow out of this in what I now happen to live in, and where I am apparently doomed to live in a state of what I call unconsciousness. I have a hope that I will grow. I believe that it is possible for me that I can grow. And I realize that at certain times there is a need for me to know that I am actually bound in certain ways, and at other times I don't want to believe it because I feel as if I'm quite free from it. And I begin to vacillate a little bit. At times I'm inclined to want to make an attempt at what we call then "Work on oneself", and at other times I'm absolutely not interested and I don't even want to think about it. And maybe for quite some time, I say, why should I want to formulate it in such a way in terminology which is completely foreign to me because I am an emotional person, I feel my way as it were, and I try to find by means of feeling where the door is so that I can open it and go on the road to further consciousness and conscience. Whatever time it takes, and whatever attempts have been made, whatever it is and in whatever state I am, I always will be affected by the condition in which I happen to live, and to see how much of my energy can go over into such thoughts or feelings which have to do with my life as it ought to grow up, and that what is necessary for the maintenance of my life. Many times I say, "Don't Work." Because it's much more important that I consider myself as I am, perhaps even try to be impartial to it, but in any event not to make an attempt to spell it out for me that I now have to have an "I" and that that "I" has to be this and that and the other.

I go many times by my feeling that I wish to grow up, and I mean it, because I see that I'm not as yet sufficiently complete. So of course I want to do something about it. And at the same time, that what I live I am also attached to. And when I say, "That's what I now am bound by," I have to give up. I don't see the reason that I have to give it up as yet. Because the other wish in which I say that I want to grow up, is not sufficiently strong. And I cannot see why I cannot do both at the same time. I think it is quite logical that I keep on having both kinds of thoughts, or both kinds of feelings. And that sometimes the feeling is expressed in the direction ~~of~~ for further growth and at other times it is a consideration of the state in which I happen to be on Earth. The more I can settle the questions of Earth, and the easier it is for me to have quiet moments, when I actually can come to myself, the more there is the possibility of that what I believe, then, in and what I think, is really something that I perhaps then think I could change it. Because I know - in my heart I know - I'm not ideal enough. And when I start to compare it with the necessity of further growing and question myself, "Why should I grow? What is really the need for emphasizing the necessity of a further development?" when apparently at times I'm quite at ease in staying the way I am. Then there is still that kind of a conflict that has to come up by further thought, keeping on considering one way or the other, until finally out of that something comes as a conviction of, "I have to do something about my life." I call that, then, a possibility of a spiritual development. And the emphasis is then on the wish to grow in that direction without consideration any longer of that what belongs to myself in an ordinary Earth form. It takes quite some time before one sees the distinction between Earth and Planet. It is very difficult to

distinguish between a body and a feeling. And many times I mix the two up. I mix them up in my language. And I say, "I feel well," when in the real sense of the word I should say, "I sense well." Or rather, that what belongs to my physical body is something that is separate, and then becomes immediately connected in the expression with what belongs to my feeling. And reversely, my feeling seems to be the other side of my physical body and the totality seems to be one. That's why I say it's very difficult to consider, in the beginning, growth, because what I now consider as the Earth, and I wish to consider it as a possible planet, I have no means of distinguishing that what is a planet from that what is the Earth. And even the words "unfortunate planet" as applied to the Earth is not sufficient for me to have a clear concept of what it is to live a planetary life. Now I can go around it, and I say, "Even if my physical and my emotional centers are more united, my mind is still separate from it," and that therefore if I want to live in my mind and by comparison I would even by-pass the planets and live on the sun, that then the concept that is in my mind of what it is to be conscious, is completely colored by that what I have thought already before, and particularly in my mind it is utterly impossible for me to have any impartial thoughts. Because I work in my mind all the time with associations which have been deposited before in the past. And when I try to think, I cannot think freely, because I have to think always in the terms of my memory by recognizing what I already have experienced before. So there is very little help that I can get either from the mind or from the feeling. And I have to keep on going, basing my reasons for wishing to Work, on my experience. And it is the experience that will teach me. Because then I see, as I am, every once in a while, very clearly. And then because of that, I will say that the state in which I happen to be is

really not right for me. And for that reason something will be born, gradually, which will give me strength enough to see in what direction I then must go, because then I have a conviction that that what I am now is not enough, and that the emphasis is then on the possibility of a spiritual development, I will want to go in that direction because I know as far as the earth is concerned, it is of no concern to me any longer of how I am on earth, when there is a wish that I want to be free from it. Don't bother too much about the un. Live your life. Find out what you experience. And look at it every once in a while, even if it is in retrospect. And try to be honest about what you are seeing. And consider yourself as if you wish to describe for yourself what you are. And then, without having any particular judgement, simply consider how your life and your days are spent and how the energy goes in one direction or another, that you feel that in that expenditure you're justified to continue in that direction or that perhaps you should make a change. I would not think about Work, as I've told you before. I would think about my life. - Yeah?

Frances Wentzel

Q: Mr. Nyland, at certain times at a meeting, for instance last night, the state that I experience is very different from when I make an effort to wake up in ordinary life. And, after music, this has something to do with the presence God. And it doesn't seem to be of my doing. I think it's the music, and you have said that infinity is within us, and it's very hard - sometimes I can't seem to find that in ordinary life. But it's different at the music.

N: You know, Frances, it depends very much on the particular state in which one happens to be, how close one is to freedom. When one expresses it in the form of a little diagram, it simply means that if there is a change over of the accent of oneself from that what is now ordinary life and we accent -

we accent more and more our superficiality, our outside forms of behavior, and that gradually because of some reason that I call on myself, that what is the accent becomes more and more pronounced towards my inner life, the further I am now towards that inner life, the shorter, you might say, is the distance of going actually over into a living into a different kind of a sphere. If I go from earth to Heaven, it doesn't matter that I start on earth. My aim is Heaven. And my aim, constantly, is in my mind. I forget almost, that I live on the earth. If my aim is so strong that I want to reach something away from earth, it is not interesting to me any more to consider the earth. All I wish is to be away from that, because I want to be somewhere else. But because of certain conditions which one experiences, one has a realization of something that is a little unusual, the distance between that state and that what would be an ideal state of being present to God, or that what I fell as a necessity of my inner life that it can be dedicated and devoted to that kind of a possibility, then my distance, as it were, between that and that kind of a reality is not as large any more as when I have to start from earth and when in earth I'm bound up in a variety of little things. So it is quite logical that when one is already on the way as it were, even if it is still in an unconscious state, that the distance is a little less. If one considers this as a question of finiteness equal to unconsciousness, and Infinity equal to consciousness, or conscience, then it is a question how much of that what is now finite as a concept for me is gradually going to change into a condition of Infinity. And if it really a changing over from one substance into another, perhaps we could understand it a little better. Because we know, for instance, if iron is left out in the field, and it gets rusty, after some time all the iron has become rust. And chemically it is

different. It is different as a substance. But still I can see at times that there is a little bit of iron left, and most of it is already rust, or reversely. That is, that what goes over from one into the other, I can understand that as a change. But when it is a question of finiteness and Infinity, it is a little different. Because I can say that finiteness is there where Infinity is not. And that is not true. Because finiteness is for me a certain concept, which, when I believe in it, prevents me from experiencing Infinity. If I define Infinity as that what exists everywhere, and must include every form, not only the contents but also the form, then the Infinity concept is much larger and encompasses much more than the concept of finiteness. And that therefore the difference is not going over from one into the other, and the first one disappearing. It is that that what is now as finiteness finds its place in the totality of Infinity. And without being destroyed, it still keeps what it was, but now it is looked at from a different standpoint. If things were on a circle, and the circumference is withdrawn to the center, that what remains within that what was the circumference of the circle, and being, as it were, squeezed together into the point, in the point I know that there is no dimension which is on the circumference, and at the same time the content which may be in the circle and enclosed by the circumference still has to be in the point. But I have no further measurements in the form of dimensions to say it is there. If I consider finiteness as a form, I can conceive of it, because I can even measure it and I can touch it. But when I now want to use the concept of Infinity which is not measurable in that way, I have a very hard time even to understand the concept. At the same time, I say, "When there is finiteness and there is an end, I must also consider the possibility of endlessness."

When I consider myself as in this form the way I am and at the same time want to conceive within my mind, also, of something that is not bound by this form, and then I call it "God" which is equal to "Endlessness", then that what I believe that could actually be experienced is only possible when that what makes the finiteness disappear as finiteness and that what remains is the content of what is enclosed by that what is now finite. If I lose the form, I can keep what is inside. But that what is inside is only maintained in the form because of the form. But when I'm inside the inside, I consider everything as inside. I don't know if you understand that. It's extremely difficult to see this. When I come from the circumference to the point, everything that is seen from the point, becomes included in my experience of Endlessness. Simply because in the point, that what has dropped away is the limitations which indicates a form. If the presence of God is an all-penetrating one, then when I demand the presence of Him, I become affected by such presence that, when I am there, I am not there. And all that is, is God being present to Himself, and I am part of Him. But as long as I live in myself, I still see the difference between God and myself. Work sometimes has the ability, particularly in the emotional sense, of taking a person up so completely that he does not exist in his ordinary form and that the concepts which he always uses for a description of himself, like his body, or that what I call his organs, simply at a certain moment do not exist, but in its place, there is life, which, when it is life, is connected - and also that is the wrong word - has been merged with that what is the All-existing Life. This is really the problem of mysticism in yielding to such an extent that that what one is disappears, and that what remains is that what always was. It's that — You understand--?

Frances Q:

N: If one loses the ability to speak, that is, if one is speechless, if one experiences that one's breath is taken away, if one experiences the condition of oneself as if one is a feather, if one understands that what is whiter than snow, one then knows that the Self which I am, is always the Self which always has existed forever and ever. And then the concept of myself disappears into the unity of God, not with God - of God existing everywhere and always. -Yeah?

Ron Newman Q: Last week you talked about the necessity of finding expression of one's inner life. Is there a way that a person can use words to get inside the inside?

N: It depends a little bit where the words come from. A word as it comes out through your lips is not formed in your mouth. It comes from a different place, surely in order to have a voice, it has to come through your throat. And through the vocal cords. But even then it comes as air which is forced out and then takes on the form of a word as the lips are in a certain way and the tongue is in a certain way, that then the air comes out as a sound resembling a word. But that what really causes a word to exist comes from one's self as one is. In time, somehow or other, the formulation which takes place in the mind and that what is feeling, which also wants to express itself, many times uses that what is a word for the expression of itself. If my words and the way I then use them comes from either one or the other, and comes from a deep well or a deep level of that what is my emotional state or an intellectual state, it can come from an essential quality in me. And particularly when the word is not only the sound, but the way it has been sounding as a result of that what was the vibration rate put into it, so when I say, "That what is a word and a voice now speaking it, but together with that what is the word itself," something of an

emotional quality can come into the sound. What takes place in reality is of course that the rates of vibration of the sound are then much larger in amplitude than in ordinary common speech. When I talk about depth or ~~the~~ what is actually the difference away from the normal line of a medium then ~~the~~ increase or the decrease, that what is above the line and that what is below the line will indicate in the vibration rate, the depth of the voice. If it is a sinus curve, how high is the optimum. If it is a question of finding out what the color ~~is~~, it is dependent not only on the rate of vibration but on the chroma of that what the color represents as depth. So there are two different ways by which a word can be formed. And if it's only left to the formation of the lips, it remains superficial, and there is no chance that anything from either an essential and let alone an essential essence can enter. But when it is mixed with something that I call now an emotional quality, or sometimes what is really the depth of the voice, which indicates many times the seriousness, and the seriousness need not come from my emotions, but ~~it~~ might come from a state of my mind — then I can reach an essential point. The question will it ever reach the Essential Essence - and the answer is no, ~~it~~ cannot. Because Essential Essence is free from the expression by means by means of words. Essential Essence also is free from the expression as emotion. Essential Essence is only an expression - an expressing in a form of - I call it form - of a level of being, and it has nothing to do with words.

Q: But can it be reached by means of words?

N: No. It is untouchable.

Q: But it seems to me that somehow, through ~~work~~ words, one ultimately reaches that which is ultimately inexpressible.

N: The words don't reach it. The words as they are used by a person, create in the person a certain state. And then the person in that state is able to reach his Essential Essence. The words don't. They are only the beginning of an indication of the direction. In order to reach Essential Essence, one has to Work. You understand that?

Q: You're saying that the words are the manifestations, not the result.

N: The words are the indication, and can by means of a formulation, give you the direction and also the wish that certain Work ought to be done in order to reach Essential Essence. But the words themselves never do. They stop already long before that realm is reached. Still within a man, using words of a certain kind, and particularly in relation to devotion, when it is prayer, it is a description of that what is God, but it never is God Himself. It is a means of reaching, but it stops at the moment when it has outlived its usefullness in the sphere where it belongs. A word belongs to a man as he lives on earth. It can not go further than the atmosphere of this world. That what is a man when he talks is the using of that what is his body for the expression of a feeling or a thought. But that what is his Essential Essence is so completely within and so far away from the surface of this world, that the word can only give an indication where and in what direction that what is Essential Essence could be reached. And then it is a different road for a man to take. He stops using words and he goes first by feeling, and when that finishes, he goes by understanding.

Q: I've seen flashes that ultimately - what are - or whoever I really am - is the same as whoever everybody else really is - or that - I don't know how to say it. I can't see it now, but I remember that I have seen it. Enough to - to almost trust that it's true.

N: You have to be most clear about what you really mean. Because that is not what you really want to say. When you consider ~~the~~ life of a person, and your own life, that is the same.

Q: That which is at the core --

N: It may be the core. But it may come out also in different parts of the body. And also life which may be in your finger-tips is the same kind of life as what is in your heart.

Q: Well the thing that motivated me to say this was - was your answer to Frances - and - I've never been - comfortably able to reconcile my own Work on myself with these flashes of insight because, for as long as I've been Working, and as long as I've been having experiences of what I call being awake, I've never had this experience. Somehow it's always an experience of - of individuality rather than of - being the same as - as all-existing -

N: It depends in such cases ~~of~~ how deep the result is of the effort you make. What she is talking about and what of course happens and can happen every once in a while to any person, unconsciously or even consciously, that he is at such a time free from that what is the bonds of Earth. And it is quite accidental. But that what reaches the experience of a person who tries to Work and creates an "I" and that the "I", then, is actually aware of oneself before the state that she describes as an accidental happening would be reached, in this artificial way - or this systematic way, will be quite long. Because what is the "I" and the process it has to go through of gradually interfering with that which is ~~with~~ one's unconsciousness, and convincing unconsciousness that it should become conscious, and then the process of gradually becoming conscious, and that that what is then conscious and perhaps develops a conscience, also will take much more time before I reach the state ~~in~~ which I can experience an

in the flash
~~impression~~ of a moment as a result of an accidental one.

Q: I see. I only want to know - it's comforting to me to think that both fit - in other words - ah - I've sort of formulated it to myself that - that the creation of this little "I" or whatever it is that observes me impartially and at the moment - that - by it's observing my physical body, it grows - it grows and becomes ultimately fully developed - for whatever it is - but is it true that it develops ultimately to the point where it is - well - God? - The creation of all? - uh -

N: No, you still have to understand that the "I" has a function regarding the person who creates it. So that even when it is full-grown, it's only a very small part of what "I" has to do. You might say that when it has been full-grown, "I" really starts then to serve the purpose for which it was created. Which is to influence me in my unconscious ~~state~~ness, how to change over from unconsciousness to consciousness. If you look at the "I" as a development in your brain in a certain section, that what is needed is the formation in the totality of the brain, so that the total brain becomes really conscious, in the sense ~~that~~ the little "I" is. Do you see?

Q: This is ~~our~~ in a sense ~~of~~ a beginning -

N: No, when we talk about Participation and Experimentation, those are the terms used for the "I", associating with me as I am unconscious, that will gradually change my state from unconsciousness into a conscious state. And only when the totality of that what is me now unconscious can become conscious, or, when I, as ~~a~~ personality have changed over into ~~the~~ an Individuality, there can be a recognition of myself as an Individual, which, then that this person becomes conscious of, ~~really~~ which is comparable to the experience I have had accidentally in which I, through all ~~that~~ what I have gone through, it has become as if

nothing when in a moment I recognize myself as existing. You understand that? When accidentally there is an experience of myself existing as life, everything that is now my form has dropped away. When that what is at the present time myself as personality, changing over into an individuality, that what is then for me the concept of personality has dropped away at times. So all my thought processes as they are now, and the feeling processes as they are now, do not exist any longer. So the individuality state is comparable to that what I also experience accidentally. Only the accidentally experienced happens to be just for one moment, whereas the condition of an Individuality, when it finally is reached, is permanent. In quality it is the same. But we theorize, don't we? Huh? Let's talk about Work. What is it?

Andrew's Nevar

Q: I have a question that you have gone over several times in recent weeks but it's still not clear to me in my own life, what I should do. And the question concerns Working during the day, in ordinary life - now I know you said different things to different people, and most of the time it seems to be that one shouldn't Work unless you really have a chance for something to take place, that is in a quiet moment in the morning or in the evening or some other time. But - I seem to remember many times in the past that you've said that, if you have an opportunity during the ordinary day or some activity, not to let it go. Now, I'm really not sure, at this particular time for myself, what I should be doing. And this comes up, because many times during the day when I'm working, I think of Work or I think of my life or I become reminded in some way to remember that I am and that I exist, and I - very often I don't know what to do with it. Now sometimes as I'm working, I stop what I'm doing, and I just stand still for a moment. At other times I've tried to make a small physical movement and observe that. But I know that it can't

because I'm in a more or less chaotic situation or in a situation where I have to be doing something else, so - I dunno if that's very clear, but that's the question. That's what I'd like to know.

N: Andrew, what is your aim? What do you really want out of Work?

Q: I've had experiences in my life - ah - probably most of them as a result of being in the Work that - through which I realized that there are - that there are possibilities for me or for man in general which are unrealized & mean and I would like to grow. I would like to be something other than I am. I feel that I'm not always - things aren't always right.

N: Okay. Let's say you want to be different from what you are, and you call it growing from what you are now into something that perhaps you cannot define. It does involve a certain effort which then is directed towards that aim. We use the terminology of the development of an "I", which, if it could exist and could grow, would then be helpful for me to change over from the state in which I am now to the state that is more desirable for me, for some reason or other. I simply say, "A change-over from an unconscious ~~state~~ to a conscious state." Or the change over, as I said a little while ago, between personality and individuality. Or sometimes of that what a man is at the present time into a state in which there is a Soul for such a man. It has to be quite clear that at least I have an aim and that for that reason, I Work. I also know that what I now call "Work" is difficult. Now without wanting to forget my aim, it would be of course logical that in the first place, I Work as often as I can, and that I hope that when I Work, that the results are most efficient. Because I'm not interested in then when I want to Work ~~when~~ then I forget my aim. So of course, I want to do it as often, and also when I spend energy in that direction, I would like to make sure that

the energy is spent as well as possible. So I look at all the different kind of conditions in which I happen to live during the day. And I start to select the times where I think that there is more chance of actually making this "I", which is another ~~say~~ way of saying, "Reaching my aim a little faster." So I select the times I call when the conditions are conducive for that aim. Out of the totality of all kind of opportunites during the day, I know that when I'm less engaged in ordinary work, that there is more chance for energy to be available for that purpose. So I say, early in the morning is quite logically a very desirable time, and more desirable than the rest of the day, because usually I'm engaged in something else. In the morning I'm still more or less free. It does not exclude that when, during the day, I have moments of a certain (region), OK ~~are~~ or not such expenditure of energy for my ordinary existence, that of course there are also possibilities which could be very useful for the wish of trying to continue to develop an "I". One doesn't, one statement doesn't exclude the other at all. I'm only saying, when is the best time. Select the best time. ~~Where~~ when is the most efficient time? When you have the most energy. And those are the ~~only~~ two requirements. And it is up to each person to find out in his daily life when he can Work and when he cannot Work. It does not mean that the next day, when he comes to conditions that today that he cannot Work, may be very helpful tomorrow to him. But moreover when I try and I find out that I cannot Work, I don't want to Work, because ~~of~~ it is an expenditure of energy which is quite useless. How do I find out that I cannot Work? By simply the result is that it doesn't seem as if there is any possibility of "I" existing. And I come to the conclusion that that particular moment is not very good for me to Work on myself. At the same time I say, "Even if it isn't then, there are hundreds

of other moments during the day where I can Work." And now I prefer to select such moments first. You understand? There is absolutely no contradiction.

Q: Yes, I do. But, now if I may say something else - I think this is a part of a greater problem that has to do with a sort of a lack of clarity at this time. I think I may not have asked this particular question maybe a year ago, or at some other time - I think I might have been more clear but - I'm - ah - I'm a little bit unclear about things these days, and I don't know if that indicates anything, but I - I'd like you to say something - I think I have a wish - I know I have a wish — I know I have a desire to do something with myself, but it's - I'm sort of seeking a direction in which to go. I asked you this about a month ago and you told me something and it was inspirational for a couple of weeks but it - I didn't really do anything with it.

N: I think, Andrew, that many times the obstacles in the way of a person for wanting to grow is really that he loves himself. The more I believe that what I am is all right, the less I want to change it. The more I see that what I am is not at all what I ought to be, the more I will Work. The desire for Work is based on the realization of what I am. When what I am is acceptable to me there is no reason to Work. If what I am includes no thoughts for the possibility of spiritual development, no thoughts about the possibility of Heaven, no thoughts or acknowledgment of the existence of God as an all-loving Father, no room to think even about the conditions in which other people live who also represent life, no consideration of the possibility that life as such as perhaps a substance which is now in me as a part, might have a wish on its own to want to connect with everything that is also life, if I don't have such kinds of thoughts, I have no use for Work. When I'm smug, and I am a slug, and I don't see it, why should I Work? But if I

take the extreme case that I hate myself, because I know how God-damned stupid I am, as far as my wish to grow up into a spiritual direction, I don't think I would forget it for one moment. And I would cry tears if I let one moment go by when I think I could have Worked and I didn't. You see, Andrew, it's a question of ~~unconsciousness~~ one's conscience, and the question of development that I have now in which I am partly satisfied and partly not satisfied. And the prayer of a man is actually to ask God to make him much more dissatisfied so that he then has to look for something to get him out of the state in which he happens to be. No one can give that to you. No one can preach to you that you ought to. No one can even tell you that you go to Hell of you don't Work. Because you won't believe it. But there is something in you and in each person who knows that what they are is bound to Earth and that as soon as they know and realize that that kind of a bondage will prevent them from going to Heaven in the ordinary sense of the word, we simply mean that they cannot develop a Soul, or they cannot develop anything of a spiritual value, that they will not have anything when they die in order to take care of their life even as it is now, and that it is a desire in man to become as full-grown as he possibly can be if he wants to be called Man. If nothing of these things have any appeal, I continue to live my ordinary life the way it is, and I don't care. Because I have ~~foo-foo~~ boo boo for breakfast. And if I am very good, I get it for lunch also. What else? What else - you Work - you Work - you really Work? - You really consider it a necessity? Are you so glad you exist the way you are? Sometimes it may be necessary to come here with tears ~~within~~ in your eyes. You don't know what to do. "For God's sake, what will I do about myself?" You have to consider your life every once in a while that you have a little bit of a conscience which tells you

that you ought to do certain things and you see yourself, unconsciously, not paying any attention to them, and you every once in a while you come to the realization, "My God, what am I doing here?". Something ought to start talking in you, and you have to say something about it, because it will be asked of you at a certain time. It's not that I ask you. You know that. I said it last night. You can go and live your life. But when you come to a meeting, and this I said ~~on~~ it the first time that we had it here on a Tuesday, it has to be Work. And of course I can sin against that by going into foolish answers to theoretical questions in order to try to elucidate I would almost say, "The difference between finiteness and Infinity," and always then I say, "What for?" Unless I link up Infinity with the presence of God; that may be a concept that then I can understand a little better. Perhaps I can understand Infinity better, then I can understand God. But it is for one reason that man wishes to grow towards God. ~~And~~ That he has a definite aim to become less and less finite. Free. Not bound. Not stupidly ignorant. Because we all - we know this. That even if we talk like this, five minutes afterwards you will have forgotten, and ordinary things will have taken its place. And before you're out of the door you already are blah-blah-blah together. Again, what for? - If something is actually touched, it can be touched by words, when you are in a state wanting to be touched by it. Why don't you become a little bit more serious with your life and then produce the results of that in the form of certain questions which become important to you when you want to live? Or do you still think that it's just going to be given because you happen to be on Earth? Exactly because you are on earth that it never will be given to you. You have to fight for it. You have to Work. I've called it of course, "Work for a living." You have to be in a state of Mars. Ready. State of Puff,

Orage used to call it. Hot under the collar. Way up, just here. Practically boiling over. That would be the excitement. I want to find out what it is. Where can I find my Soul? How can I make it? What kind of instruments do I need? What material is needed for a Soul? How can I produce a Soul in such a form, or so beautiful that my life would want to live into it? Where can I find my Kesdjanian Body? When the beginning is made, where is the rest? What is there that I call the beginning of my Kesdjan? What is there that is deep as emotional states? What is there in me that lives when I love someone else? What is it that I want to do if God asks me to do something, what would please Him? What ~~could~~ can I do for Him if I actually cared? Stop during the day every once in a while and write down a few questions that are really concerned. Not just a little bit of nonsense. Do I have to give you tasks? Do I have to suggest to you that you should read at least ten pages of ALL caps and Everything and make notes so that at the end of a week you have something that you can look over, and perhaps out of that you can distill a question? Should I tell you that it is necessary to have a certain life in you that ought to come out in some form or other and that then, perhaps, in trying to express it, you find out that you cannot do what you ought to do or want to do, that you are unable, and that you then can ask yourself the question: Why is it that I as a human being am limited ~~and~~ when my wish is so tremendous and I want to see God? Why don't you grow innerly? Why don't you spend the time to try to understand a little bit about it? Why don't you take off a little bit of time from lunch and sit quietly and try to remember - what for, is this life? Why do I really want to continue with this living? What is there in store for me? ~~In~~ In the end? What can I do to bring God down to Earth, to help us poor Souls? I don't care if you want to bring a

passage from Jung or some kind of a philosopher, psychiatrist, psychologist, whatever it is that has struck you, that we can start talking about something that has a little substance at least to begin with and that you compare it with statements that Gurdjieff makes. Tomorrow is Gurdjieff's Memorial Day — twenty years. What has happened in such twenty years? What is still alive of that what he taught, what he wrote about, what he lived in his life? ~~What~~ What have we done to take the responsibility for the maintenance of ~~it~~ that? What are you going to do if you actually believe in certain things and statements that Gurdjieff made? What is it that you wish to pay? What good is it to know that he has lived, and to go through the formalities of a memorial time, even with music and church? What good is it if you are not deeply touched within? What is the beginning of your Soul? So that you can make up your mind that ~~you have not~~ he has not lived in vain, and that you want to do something about yourself, thanks to God, thanks to Gurdjieff. Why don't you think a little bit about Gurdjieff as a man - as a person - you can compare him - I said "Jung," a little while ago. Compare. Find out. What is Jung for you. What is Gurdjieff for you? Who talks about the possibility of ~~the~~ a future? ~~When~~ Jung talks about the "void" as if it is Nirvana? Why already be merged when there is still so obviously a task that you have to fulfill? Why in God's name was Life put into you, and you appear as a human being on this Earth? How did you happen to be here, on this Earth, even now, in this room? Try to find ~~a~~ the reason for your life, and then you will find out what might be the reason for the possibility of the development of a certain kind in what direction - which way - which way, Mr. Gurdjieff? What do I do? What is necessary for me to actually understand what I am? Tell me - why was your life lived the way it was? Why did you write All and Everything, caps

of which I understand probably one and a half words, and the rest I have to think and ponder? But, Mr. Gurdjieff, I will do it because you have suggested to read it at least three times. And since I want to believe in the possibility that perhaps you might know what is meant by objectivity, and that it seems plausible for me to understand that solution to the problems of my own life, may be in the direction of objectivity, I will then do what you asked me to do: to read the book three times. Make such a promise on his Memorial Day. So that he can rest in peace, if he still would be there. Twenty years is a long time for us. It probably is nothing for a developed conscious and conscientious man. If you could ponder about the meaning of Gurdjieff in your life, tomorrow - to pay homage to him, really to submit to what he has told and taught, and to wish within you to understand what is the meaning in your life, and to pray. On memorial day pray to Gurdjieff. Because he could at times become like a God for you. Try to remember tonight when you go to bed. Try to wake up tomorrow. See how much real resolution there could be in you. See how much of that kind of will power could actually carry over during the night. See how strong you are at the present time in your Inner Life. Try to be honest with yourself to find out how little or how much, or perhaps satisfactory and perhaps not as yet satisfactory, when you consider what it is that you call yourself, a man on this earth, behaving as he should, as he can, as he ought to, as he will. How can one become serious only in the consideration of that what you are experiencing now, and to see if the level of that experience, measured against all forms of levels or experiences that you know about, and that where you belong, measured against that scale, as you measure that what is the actuality with the potentiality of yourself in which you can believe and in which you have a

right to believe and then see what is still to be done and then that you pray for the possibility of doing at least a little bit tomorrow in order to help Mr. Gurdjieff to develop further on his road towards unification with God, His Endlessness.

I will be there tomorrow evening. I changed my mind. I'll be ~~at~~ in New York. Good-night.

END TAPE.

Trans: Andy
Rough: Andy
1st proof: J. Conty
2nd proof: Tom Harris.

Andy